/71 cont./

adult, has long since been participating in all the collective prayers and ceremonies? And, finally, how could there be soil for the development of a well-differentiated childish culture?

The number of the Guaraní child's toys pertaining to the old tribal culture is small. Among the Kayová and the Ñandéva of Dourados I observed a shuttlecock made with maize leaves, which the former called mangá and the latter mbopé. At Jacareí I saw children playing with a toy top of cuia /a clay cup/, with a caraguatá string; the only denomination they gave the object was trompo, which seems to indicate that they received it from their Paraguayan neighbors. The game of "marbles" or gude /not italicized in the original/, likewise played by the boys of that village, is known only by the name of bolita; since they had no marbles, the children used macaúba fruits (mbokadjá).

Generally, however, these manifestations of a culture specifically childish are minimal in view of the participation of the child in the cultural patterns of the adults. In the more acculturated groups, where the latter already play the guitar /Port. violão/ and enjoy themselves with sertaneja /typical of the interior of the country/ or even carnival music, it happens that a father will buy for his six or /72/ seven-year-old son a cavaquinho /a small guitar-like instrument/, on which the latter will then try to play the tunes he is accustomed to hearing. On the other hand, the children learn the sung prayers early, not only by dint of constantly attending the religious ceremonies, and participating in them, but also because these prayers are often used as lullabies, as I have observed among the Nandéva of Itariri, where, as among the Mbüá, I also saw little children a few years old sing them alone.

The attitude toward education changes visibly with the advance of the acculturative process, which introduces a new ideal of culture and previously unknown social aspirations. Particularly the Ñandéva of the São Paulo coast sometimes showed a marked preoccupation with the problems of instruction, stemming from a manifest desire to appear more civilized. One

2: Schaden--84 E-4,5 (1946-1954) 1962 S[illegible]4 Guarani SM4

/72 cont./

829 couple lived for three or four years in São Vicente, solely in
• 87 order that their son could keep company with the scholastic
177 group there. In order to earn his livelihood, the boy then sold bows and arrows in Guarujá and other places sought by bathers or tourists. Since, however, school is not an institution integrated into the tribal culture, the desire for civilization is not always concreted in regular attendance at the establishment of learning, even when there is a possibility for it. The official in charge of the Pôsto Indígena Curt Nimuendajú at Araribá complained about the Guaraní who sent the children to school at the post only on those days on which clothing and food were distributed.
[171] It is to be noted in passing that similar complaints were not made with reference to the Terêno of the same village: their children
[171] were diligent, and they made satisfactory progress. The cause may lie in the more practical and positive orientation of the Terêno, who at that same post, by the way, attained an economic efficiency incomparably superior to that of the Guaraní.

861 The social organization of the Guaraní is based on the
[596] great-family. According to Linton (3),

3. /From p. 84 of the original source./
Linton, 1945, p. 142.

the child who grew up in this type of family learns not to fix or focus its emotions or expectations of reward and punishment on a few or certain persons. Various adults are in a position to reward and to punish. What one does not do, another may do. -- As an
15 adult, too, the Guaraní has little emotional stability. He does not know romantic love, he flirts about in amorous relations and easily breaks up his marriage, leaving the child with his wife, in order to join another woman, facts that, incidentally, are aggravated with social disorganization. Similarly, he is not capable, in general, of very prolonged hatreds or a /73/ grudging attitude. Today he is quarreling with a neighbor, tomorrow he is talking and having fun with him again, or goes to ask him for a few beans or a box of matches. Some time ago the Indians of Itariri had a very ugly fight at the local station: they tore out the poles